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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God one law, one element,
And one far off divine event,
To which the whole creation moves" Tennyson.

FAITH
FREEDOM
FELLOWSHIP

No. 118. [Vol. X.—7.] July, 1913. ONE PENNY.

REV. W. R. CLARK-LEWIS,

GAINSBORO'

Rev. William Robert Clark-Lewis was born in Ross, Hertfordshire, 1865, of an old dissenting family. Began preaching at seventeen and travelled many thousands of miles over Britain as an evangelist. Has been minister at several Congregational Churches during the period, 1896-1908. Is a life-long abstainer and non-smoker. He imperceptibly grew into the Unitarian Faith as one after another of the orthodox "planks" gave way. Before he became a Unitarian minister in 1909 he had only once worshipped in a Unitarian Church and heard one of its ministers—the Rev. Charles Hargrove—preach at Mill Hill Chapel, Leeds. Became minister of the defunct congregation at Gainborough, 1909, which he has succeeded in reviving into a fairly strong and healthy condition. Mr. Clark Lewis is a thoroughly earnest Unitarian Van Missioner, and he regards that Mission as one of the most effective means of propagating the Unitarian gospel among the people. He is an enthusiastic social reformer and public worker, actively interested in the housing problem, was elected a member of the Gainsborough Urban District Council, 1911, as its first Labour representative, serves on the Old Age Pension Committee, the Public Library Committee, is a member of the local Trades and Labour Council, of the local Housing Council, of the National Committee for the Prevention of Destitution, of the Committee of Inquiry for the Control of Industry, and is a member of the Independent Labour Party. It is very evident in his case there cannot be any complaint that he lacks interest in the needs of the weekly wage earners and of those who are the very poor. He believes that Religion and Reform must go hand in hand. Mr. Clark-Lewis has published in pamphlet form a brief account of his present chapel and congregation, under the title of "The Foundation and History of Beaumont Street Church, Gainsborough."

Sunday Anniversaries.

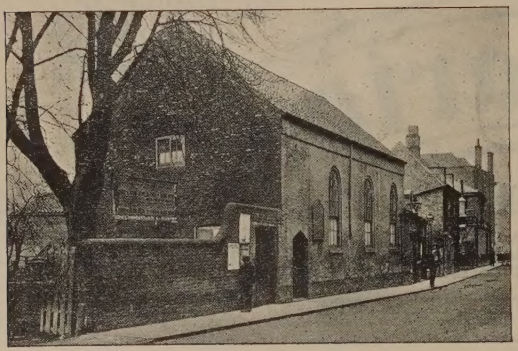
By A. D. TYSSEN, D.C.L.

July 6th is the day of the burning of John Huss in 1415. A full account of him is given in Foxe's "Book of Martyrs" (1844 Edition, III., 405-511; and for the day see p. 495). Two of our kings died on this day—Henry II., an opponent of clerical pretensions, in 1189; Edward VI., the first Protestant king, in 1553. Sir Thomas More, another conscientious Catholic, was beheaded on July 6th, 1535, for refusing to acknowledge Henry VIII.'s ecclesiastical supremacy.

July 13th saw the death of Richard Cromwell in 1712. After ruling the country for a time he was content to retire into private life and lived for half a century unmolesting and unmolested. Papal infallibility was declared on July 13th, 1870.

July 20th is the anniversary of the death of the Rev. Charles Voysey in 1912, and of the birth of John Sterling in 1806, whose life was written by Carlyle. It saw the death of Talbot, Earl of Shrewsbury at Chatillon in 1453, and the consequent extinction of English power in France; and on this day, in 1549, Robert Kett's rising in Norfolk became a rebellion.

July 27th is marked with the death in 1844 of John Dalton, a student of chemistry, who threw much light on the combinations of atoms. An account of him is given in Chamber's "Book of Days." He was a Unitarian. It is recorded that the first Atlantic cable was laid on July 27, 1866.



Gainsborough (Unitarian) Meeting House.

The present Unitarian Chapel in Beaumont Street, Gainsborough, is the oldest Nonconformist place of worship in that town. It was built in 1701. It is recorded that one Matthew Coats had his house licensed for worship in the year of the Indulgence of 1672." This indicates that there was a company of dissenters requiring a place of worship. Indeed, in this district there were groups of separatists or dissenters a long way further back, for, near to Gainsborough, only a few miles over the border in Nottinghamshire, were the villages of Scrooby and Austerfield, where William Brewster, William Bradford, John Robinson, and others began the Scrooby Church, whose members left their native land in 1608, taking refuge in Holland, and ultimately became the Pilgrim Fathers who sailed to America in 1620. But the Puritan Fathers who remained at home and kept the principles of dissent alive were represented no doubt in Gainsborough. Hanserd Knollys, Master of the Gainsborough Grammar School, 1625-1629, sometimes went to hear one of them preach. They had for their successors such men as Matthew Coats and his friends, and later the congregation which is known to have existed in 1688, and for which this chapel was built.

The succession of ministers from 1700 to the present time is as follows:—Ambrose Rusdell, 1700-1754; Jeremiah Gill, 1750-1796; Jacob Brettell, 1796-1810; Nicholas Thomas Heincken, 1810-1817; Robert Little, 1817-1819; James Kennedy, 1819-1824; William Worsley, M.A., 1825-1875; William Wynn Robinson, 1875-1907; William Robert Clark-Lewis, 1909—. Three of these served the congregation no less than 150 years between them.

The Rev. Jeremiah Gill was said to be "minister of the Presbyterian Congregation." The earliest trust-deed extant declares that the building was "intended to be used as a Chappell or Meeting House . . . for such Protestant dissenters . . . distinguished . . . under the names of Congregationall, Independent or Presbiterians." During Mr. Gill's ministry both minister and people were unorthodox, having become Socinian in their theology. George Whitefield preached in Gainsboro' and caught up quite a number of dissenters in his evangelical revival. These Calvinistic dissenters set up a chapel of their own and became the Congregationalists, whose descendants now worship in "The John Robinson Memorial Church." But the Unitarian congregation has more directly descended from John Robinson's Church, and it is more than a coincidence that the original Pilgrim Church of Plymouth, Mass., also became Unitarian at about the same time as did this at Gainsborough.

The Rev. William Wynn Robinson was educated for the ministry at the Unitarian Home Missionary College, Manchester. He was an enthusiastic musician, and an earnest temperance worker. But the congregation appears to have declined during his ministry, for when he died the chapel was closed, ostensibly, for needed repairs and alterations. It remained closed till April, 1909. During this period the interior was transformed, the old pews taken out and chairs substituted, and the old fabric was put into good repair. New trustees were appointed. It was re-opened on Easter Sunday, the season of resurrection, when the present minister, the Rev. W. R. Clark-Lewis, began his ministry, and the congregation was revived and has been raised from the dead.

There is now a live church and Sunday school, with other connected institutions, including a Social Guild, a branch of the Social Service Union, a branch of the British League of Unitarian Women, which holds weekly a well-attended meeting on Mondays. The growing Sunday school suffers for want of proper accommodation, and there is a scheme being promoted for the building of a school and Social Institute.

Mrs. Clark-Lewis has actively assisted her husband in the work. They have gathered around them a band of earnest helpers, and thus has it been shown how it is possible with the warmth of a living faith to put new life into an old church.

The Trinity Act, 1813.

On July 21st, 1813, "An Act to Relieve Persons who impugn the Doctrine of the Holy Trinity from Certain Penalties"—now known as "The Trinity Act,"—received the Royal Assent; "on which day Unitarians became for the first time free men in their native land"—that is to say, British Unitarians became free.

This Act was passed mainly through the efforts of Mr. William Smith, M.P. for Norwich. In the reign of William the Third it was enacted that all persons denying the Trinity should be disabled from holding any office under government, and if they continued to profess their heresy they were to be deprived of the principal rights of citizens and to be imprisoned for three years.

In 1792 Charles James Fox attempted to get this law repealed, but failed. In this attempt Mr. Smith supported in a powerful speech. Of course the law had long since been a dead letter. William Smith fearlessly declared in Parliament that he was a Unitarian, and that he was himself a regular worshipper in the Essex Street Unitarian Chapel. That Essex Street Chapel was opened publicly for Unitarian worship in 1774 by Theophilus Lindsey, and it was frequented by members of both Houses of Parliament, the services being carried on illegally for nearly forty years before the law was altered.

Though it was against the law, Lindsey published his "Apology," explaining his Unitarian position, and Joseph Priestley issued his "History of the Corruptions of Christianity" (1782), and his "History of Early Opinions Concerning Jesus Christ" (1786). In 1791 the "Unitarian Society for Promoting Christian Knowledge" was founded; in 1801 the "Southern Unitarian Society" was launched; in 1806 the "Unitarian Fund," a mission organisation, was started. Joseph Priestley's famous controversy with Bishop Horsley, which covered a period of eight years, 1782-1790, was in defence of the Unitarian position. The law was disregarded. In 1792, in the debate on the effort of Charles James Fox to repeal the penal laws against Unitarians, William Smith said, "as long as my name is William I will stand up for my (Unitarian) principles."

It is noteworthy that in 1813 the Trinity Act which gave freedom to Unitarians passed through both Houses without any controversial debate. This was not only due to the considerable decrease in religious intolerance, but because of the high public estimation in which prominent men who were known to be Unitarians were held. Mr. William Smith, M.P., was a distinguished and persistent exponent of the principles of civil and religious liberty. Sydney Smith called him "the king of the Dissenters." One of his daughters was Mrs. Nightingale, mother of Florence Nightingale.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. P. H. WICKSTEED, M.A. Hon. Treasurer: Mr. E. BUSER.
Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

THE ANNUAL MEETING.

The twentieth annual meeting of the Association on the Friday evening of Whit-week was well attended, about 160 persons being present. The reports from Secretary and Treasurer were adopted on the motion of the President, the Rev. P. H. Wicksteed, M.A., seconded by Miss Clara C. Lucas.

The Rev. W. G. Tarrant, B.A., was elected President for the ensuing year, and Mr. E. Buser, Hon. Treasurer in place of Mr. A. W. Harris resigned, owing to eye trouble, Mr. Harris being elected to the Committee, and Mr. E. F. Cowlin was re-elected Hon. Secretary. The election of officers was moved by the Rev. Isaac Wrigley, B.A., and seconded by the Rev. J. Park Davies, B.A., B.D.

The following resolution was moved by the Rev. W. G. Tarrant, B.A., and seconded by the Rev. Charles Hargrove, M.A., and supported by the Rev. J. Morgan Whiteman:—

> "That this meeting, recognising the great and pressing need for temperance legislation in the interest of national progress, calls upon His Majesty's Government to bring in their promised Licensing Bill without further delay, and to lose no time in getting it through both Houses of Parliament,"

and after some discussion and the defeat of an amendment the resolution was adopted.

According to the annual report of the committee, an appeal made to every Unitarian member on the roll of the Essex Hall Year Book, to enter into membership with the Association, did not meet with a very satisfactory response, only 45 having so far joined. But it must be borne in mind that ministers are asked to be subscribing members to everything that is denominational and to very many other organisations and movements outside their denomination, and as most of them have but comparatively small incomes they cannot subscribe to all societies with which they are in full sympathy, and hence some have to be left out. It is hoped, nevertheless, that ere long a larger percentage of our ministers will become members of this Association.

Out of 314 Sunday Schools connected with our churches only 75 have any Band of Hope or Temperance Society affiliated to this Association. There are many unaffiliated societies. Probably they are already affiliated to district Temperance Associations and district denominational bodies, and deem that sufficient. These are matters which can be ascertained.

A circular letter was sent to all ministers and church secretaries, to all Sunday School superintendents and Band of Hope correspondents, asking their co-operation in the use of Temperance Sunday, November 10th. Replies were received from 46, but no doubt others observed the occasion though they failed to report. Amongst the useful publications issued by this Association are the N.U.T.A. Hymnal, several pamphlets and leaflets, the latest being a lecture by Dr. Lionel Taylor on "Alcohol and Modern Life." "Young Days" and "The Unitarian Monthly" are used as magazines co-operating with the Association. Lantern slides are lent to Bands of Hope, and speakers are also supplied where possible.

The total membership of the Association is 274. The income for the year ending March 31st last was £111 19s. 9d., and the expenditure £110 13s. 7d., leaving a balance in hand of £1 6s. 2d. Much more work could be done if with larger support the income were increased.

Literature.

"Daniel Evelyn, Heretic," by Cadvan Rhys, 6/-. Henry J. Drane, Danegeld House, 82a, Farringdon Street, London, E.C.

This is a Unitarian novel, for the hero of the story rejects the orthodox creed of the Welsh Calvinistic Methodists and advocates the Unitarian Faith. That is why he is labelled "Heretic." The story is evidently more than fiction. Excepting the names of persons and of certain places and localities it is largely a record of real fact and experience. It is evidently a chapter of autobiography, though there are forty chapters in this tale. No doubt it is the author speaking for himself when he says in the words of Evelyn in the conclusion of it, that "It is a long time ago since I formulated that memorable wish to accomplish, sooner or later, three great things. First, to publish a story of my early life and struggles; secondly, to find Annetta, as I hoped, happily married and comfortably settled down; and, thirdly, to do something worthy of myself and of the cause which I have at heart towards emancipating my fellow countrymen from the bondage of superstitious creeds and the tyranny of hurtful dogmas." In this book the author has realised the first of these aims; and he describes the finding of Annetta "married and comfortably settled down" the second, and for the third, the book itself is a worthy contribution to the emancipation of his Welsh fellow countrymen from orthodox dogmas.

There is bold and graphic character delineation in this tale, the story of a boy's brave struggle against bigotry and soul-destroying narrowness onwards into manhood. The pompous, hypocritical and fraudulent calvinistic parson may be a very extreme specimen of the bad moral effects of a false creed, but he serves to point the moral and is the villain of the piece.

The reader is introduced to Hope Street Church, Liverpool, and brought into touch with the Bond Street Domestic Mission as it was under Mr. Hawkes, who is named. It is a well-told tale; its descriptions of life among the country people of North Wales are very clearly drawn; there is a strong sense too of the wonderful glory of the world of nature; the awful narrowness of Welsh evangelical theology is set forth in the plainest terms; and the interest of the story never ceases to draw the reader from the beginning to the end. The book is certain to do an immense amount of good if only it be widely read. We commend it to our readers. It deserves to become known everywhere.

"The Atonement," a sermon by the Rev. T. A. Gorton, shows the many inconsistencies of the orthodox doctrine. It is published by request, we presume for gratuitous distribution, as no price is stated.

"The Meaning of Liberal Christianity," by Dr. James Drummond; "The Story of the Universalist Movement," by Dr. Marion D. Shutter; and "An Answer to the Bishop of London," by W. G. Tarrant, B.A., are issues 134, 132 and 135 of "The Unitarian Penny Library" published by the British and Foreign Unitarian Association at Essex Hall, London, W.C. In Dr. Drummond's explanation of Liberal Christianity as against dogmatic theology and authoritative ecclesiasticism, he makes it clear that it is the spirit of free search after divine truth, of openness to receive new light and to readjust belief in accordance therewith.

Dr. Marion Shutter tells an interesting and instructive story of the origin of the Universalist movement. Strictly speaking it began in England with the preaching of James Relly, and simultaneously in America with Thomas Potter of Cranberry Inlet, New Jersey. But John Murray was converted by James Relly in England, after which he departed for America, and by a remarkable coincidence his ship went aground at Cranberry Inlet, where Thomas Potter was waiting for the coming of a Universalist preacher, and Murray became the great pioneer apostle of the Universalist Church in America.

Mr. Tarrant's "Answer to the Bishop" is a timely defence of Unitarianism from the misrepresentation that it is cold and has a paralysing effect on living faith. Mr. Tarrant shows how very untrue such a charge is.

Unitarian Freedom.

[The following are some things said at the annual meeting of the Western Unitarian Union at Gloucester.]

Rev. Henry Austin said he had great faith in the cause of Unitarianism. The mind set free would make progress, but the mind in fetters could not move along and rise to greater heights. They had some noble truths to set forth to the people. They believed in the absolute and infinite love of God. That led them to the thought of the brotherhood of man all the world over, and, so, they were promoters of peace; and, with peace and freedom of spirit, a love of God must follow.

The Rev. Henry Gow said while he intensely disliked sensationalism, he thought they as Unitarians were so afraid of all that was blatant, noisy, and insincere, that one of their dangers was that they might be too silent and reticent. They wanted to have a sense of the drama and tragedy of life, and bring their religion to bear upon it. The real problem which faced them to-day was how to create a desire for public worship. To solve it they wanted the best ministers and loyal and faithful congregations. Popular preachers did not do much to solve the problem, because people went to church to hear them and not in consequence of their sense of the natural need for public worship.

The Rev. W. Copeland Bowie proposed: "That this meeting commemorates with gratitude the one

hundredth anniversary of the passing of the Trinity Act, by which Unitarians were relieved from liability to severe and ruinous penalties, and their civil and religious rights as citizens were recognised by law; it rejoices in further advance in subsequent years towards freedom and equality in matters of religious belief; and looks forward with hope to the time when no British citizen shall be penalised in any way on account of his religious opinions." He said in seeking liberty of thought and expression the great men whose achievements they were commemorating did not seek for themselves a liberty they would deny to others. They invariably stood for the freedom of the human mind to think and express its own thoughts unhampered by law or creed; a spirit of large comprehension; and a knowledge, that, when the human mind itself was left free they could trust that, with God's help and inspiration, it would travel in the way that made for human progress and for the enlightenment of the human race. (Hear, hear). There were still some dreadful statutes about blasphemy which trod severely upon the working classes simply because they were more crude in their expression than their better educated brothers.

The Rev. A. N. Blatchford, in seconding, reminded his hearers that as recently as 1842 George Jacob Holyoake was committed to six months' imprisonment at Gloucester Assizes for the utterance of his honest opinions. Proceeding, he said no good could come from the blasphemy laws, which were a disgrace to the English Statute Book in the 20th century.

The Rev. J. M. Lloyd Thomas supported, and said the fight to-day was not so much in the sphere of religion as in politics and social reform. There had been a tendency to prevent discussion in Hyde Park, not because it was illegal, but because the opinions expressed were unacceptable. It was at times of public excitement that they must remember the rights of free discussion. He had been surprised to see the supineness with which the Press of this country had accepted a recent attempt to suppress a newspaper. By all means let there be prosecution in cases of violence and dangerous seditious utterance, but no newspaper should be threatened in advance. There was an indication to-day of a preference for resort to legal suppression rather than to free discussion to deal with inconvenient opinions.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

At the Annual Meeting in Whit-week, Mrs. H. D. Roberts, of Liverpool, in moving the adoption of the report, sought to clear up certain misunderstandings which existed, if they might judge by the criticisms which reached them. One criticism was contained in the question: "But what in the world do you want to make everybody Unitarians for?" The object is to spread the knowledge of the Unitarian faith. The two things were not synonymous. There was a nearer and an ultimate object. In Postal Mission work they had no merely sectarian aim. Inquiring spirits might be distrustful of the cleric and of the clerical atmosphere, but they wanted information. The method of the Mission eliminated personality as far as possible. A man asked a question and the workers satisfied him to the best of their knowledge. Such inquirers were looking for a new spiritual idealism and a spiritual interpretation of the world; they might begin from the Roman Catholic, the Anglican, or the Rationalist point of view, but they wanted spiritual idealism. The name "Unitarian" was used in order to save people's time and to show what lines the Mission followed. In the second place, spiritual idealism was beautifully put by Unitarians. In Unitarian literature the spiritual idea was separated from the other things which had clothed it, as, for example, in the works of Martineau and Armstrong. The Liverpool Postal Mission did not confine itself to the use of Unitarian literature. Correspondents were trying to find the assistance of philosophy, and there was reason for that Mission's use of Eucken's works. Any work that would assist the spiritual apprehension was used. Unitarian writers were the ones of all others to help; for example, Martineau's "Seat of Authority," Armstrong's "God and the Soul," Dr. Drummond's "Studies of Christian Doctrine." Their main object was not simply to make members of Unitarian churches, and if it had been they would have failed. And the sort of helper! Did they want philosophers? No, but enthusiasts who were so much in earnest that they would direct their correspondents to where the help they sought could be found. Dr. Drummond had said the other day that it was an awful thing to point the way to spiritual life, to enter between God and man, but it was wise to use the material they had.

Two Unitarians received knighthood amongst those who were selected for royal birthday honours, viz: Mr. Edgar Chatfield Clarke, of Newport, I.W., for energy in local public affairs; and Mr. Robert Eyes Fox, Town Clerk of Leeds, son of the Rev. George Fox, formerly of Park Lane, Wigan, and brother of the Rev. A. W. Fox, M.A., of Todmorden.

The Annual Assembly of the Western Union of Unitarian Churches was held, May 29th, at Gloucester, when it was reported that lay preachers had conducted 73 services in 12 churches.

The Rev. Hy. Austin and Mrs. Austin, Cirencester, celebrated their golden wedding, May 26th, and received many congratulatory letters and telegrams.

A memorial statue of the late Edward Everett Hale has been erected at Boston, Mass.

The vacant Newhall Hill Unitarian Chapel, Birmingham, was seriously damaged by an outbreak of fire, Sunday night, June 15th. The building has not been used for about three years, and is for sale, the congregation having moved out into other premises at Handsworth.

Home Circle.

What is Man?

What is man? Mysterious creature,
Monarch of the peopled earth,
Marvellous in every feature,
From the dawning of his birth;
And by fiery passions driven
Onward in the work of crime,
Not as one to whom was given
Every bliss and boon sublime

Yet with all his countless errors,
Man is changing, moving on;
Now, no longer grim with terrors,
As in ghostly ages gone.
What though human thoughts may vary,
Free opinion's in the van;
Knowledge yet the Crown will carry,
Man will yet be all to man.

Every heart hath some fond feeling
Burning in its inmost core,
Every breast a wound worth healing,
Every soul some hidden sore.
There is none, howe'er degraded,
None so reckless, rough, or rude,
But within whose bosom shaded,
Lies some angel-germ of good.

—John M. Peacock.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER VII.—A REVELATION.

Sallie's mind was in a state of turmoil. The lecture delivered in her hearing by the Rev. Silas Croft had stirred her soul to its very depths. She began to have doubts about the faith in which she had been reared.

After she reached home she glanced at a printed tract that had been given her as she passed out of the lecture hall. It was entitled "The Goodness of God." Reading a few lines of it she felt impelled to read more, and went right through it unto the end. This tract opened her eyes. It was a great revelation to her. She saw that it was issued by a Unitarian Association, and yet it made plain the Infinite goodness of God. But it denied the orthodox faith. It said there is no everlasting hell; that there are no elect few chosen favourites out of all the rest for salvation; that all would be saved and there would be no one lost; that all are predestinated to enter into heavenly bliss; that there is no Satan or Devil, the only Satan being the sinful man or woman; that God loves his enemies and wins them all by his love into being his friends and fellow-workers; and that in God's own time all evil is overcome by good.

Hark! What is the matter? Roger Roecastle, her father, is heard at high words with some other man. What can it be? She must find out. Downstairs she discovers that her father is in his office at the back of the house, a very unusual thing at that hour. She draws near and finds the door is ajar. Through the narrow opening she sees her father with his back towards her speaking in anger to a tall gentlemanly looking man who is a stranger to her. She gazed at this man as if transfixed. There was something in his face and eyes which seemed to fascinate her.

"You've no right to come here, John Roecastle. You've been the curse of this house. You killed your own mother with your atheistical ways and made me a lonely man. What do you come here for? Do you want to make bad worse?"

Roger Roecastle hurled these words in anger at his visitor.

"Killed my mother! Good God, how can that be? My 'atheistical ways' say you? Whatever can you mean, father, by such words?"

"I mean this: You left home a 'free-thinker,' rejecting your mother's religion, and that well-nigh broke her heart. Then you went away to South America, and after that the news came that you were dead. Your mother fretted after you. She could not sleep for thinking of you. She wondered whether you were saved. She asked me whether I thought God would be merciful to you and not send you to hell. All I could tell her was that free-thinkers go to hell and suffer in torment for ever. Then your mother set up a fearful scream and fell dead. So I say you and your atheistical ways killed your mother, and just when she had a baby in arms needing a mother's care. Is that the sort of thing that would make me glad to see you back again? You are as one risen from the dead and your coming is unwelcome. Why do you come here? Do you want to cause further trouble? Haven't we had enough?"

"Further trouble? Why heaven knows, father, that I have come with quite other intentions. I did not know of my mother's death. I've been in South America all these years, and the greatest thought in my mind all the time has been that I might come home a rich man and make things brighter for mother and you in your old age. And I have waited till I could do that, and it is what I am here for. If, as you say, mother is dead, then that is my greatest grief and bitterest disappointment. My chief hope has been to clasp my mother in my arms and ask her to forgive my long absence. And now that I cannot do this, God alone knows what is to become of me. You talk of my 'atheistical ways.' Why I have never been an atheist. It is because I believed so very much in a good God that I could not believe your cruel religion. And for that you turned me adrift. You say my mother fretted after me and longed for me to be saved. That shows that her love was better than your hard and gloomy creed. And you call me atheist because

I believe that God is as good as my mother and yearns after everyone of his children quite as much as my mother yearned after me—and very much more. You say I killed my mother. How can that be? You drove me away. You told me not to darken your doors any more. You caused my mother to fret after me, and your cruel religion robbed her of all hope of ever seeing me again either in this world or the next. But you will think better of this. I will go. I will let you know where I am, and if you ever think more kindly of me a word will bring me to you."

And with this John Roecastle was gone. Sallie's brother, who was driven away from home before she was an infant in arms! and because he believed in the goodness of God. What a discovery!

(To be continued).

Anecdotes and Illustrations.

A REFUGE IN TROUBLE.

An ancient myth relates that Cupid was playing in the rose garden. The sun was shining; the birds were singing; the butterflies in their gorgeous beauty flitted hither and thither; the flowers were a blaze of many colours. The child was happy. Venus, his mother, called him, but the child was happy in his play, and heeded not. Presently he spied a rose, larger, fairer, and more fragrant than the rest. He stretched out his hand to seize it. But underneath it lay a large sharp thorn. It pierced the child's hand. The butterflies folded their wings; the birds ceased their singing; the flowers closed their petals and hid their beauty; the heavens lost the sunshine and became dark. Then Cupid in his pain sought the mother who had called him, and on her bosom wept out his grief. Is not this myth true for all time. Does not the soul in trouble naturally seek refuge and comfort where it is most loved? It turns to mother or faithful friend, and to God the most faithful and loving of all, and finds the comfort and very present help it needs.

HEAVEN OR HELL IS WITHIN.

Once a man in Egypt had a very fierce and violent temper. So he ran away from his home into a monastery, where he thought he would be free from provocations to anger. But there he was frequently irritated by the other monks, who unintentionally gave him annoyance. So he determined to escape wholly from the society of men, "and then," said he, "I cannot give way, for I shall never be tempted." So he took with him only an earthenware bowl, and hid himself in the desert. One day he was fetching water from the spring, and upset the bowl and spilt the water; then he dipped the vessel again, and as he was going his foot tripped, and again the water was lost; he dipped it once more, but his hand shook, and the water was spilt a third time. Then, flaming into a furious passion, he dashed the bowl against a stone and shivered it to fragments. After a while his anger cooled down and he came to himself. Then he looked at his shattered bowl, and said: "Oh, fool that I am! how can I escape the temptation which is within myself! If I have not men to be angry with I rage against an earthen pot."

A FATHER'S HAND.

Two gentlemen were travelling in Scotland. One day they went on a botanical expedition, taking as their guide a little boy named Johnnie. In the course of their ramble they came to some cliffs, and looking over perceived some very rare plants at a great depth below. There was no way of getting at these plants which they particularly desired to have, but by being lowered over the cliff by a rope. They asked the little boy if he would go down and get the specimens, offering him a large reward. At first Johnnie utterly refused to go, but afterwards, when he thought of the great poverty of his parents, and pictured to himself what the offered reward would do for them, he consented to go down and get the plants, on one condition. "Well, my lad," said the gentlemen, "and what is your one condition," "That my father holds the end of the rope," replied Johnnie. To this they readily assented. A rope was fetched; the boy went for his father, who held the end of the rope whilst his son was lowered over the cliff to gather the plants. Johnnie secured the plants, was drawn up again in safety, and duly received his promised reward. If we believe that God has hold of everything and that all is in his hands can we not face every difficulty and brave every danger more courageously?

Rev. T. Rhondda Williams gave the address of welcome into the ministry to the retiring students at the closing of the session at Manchester College, Oxford, June 11th.

The annual meetings of the Non-Subscribing Presbyterians (Unitarians) of the North of Ireland and of their Remonstrant Synod were held in Belfast on June 17-18. It was reported that the sum of £8,400 is promised towards the £10,000 Sustentation Fund that is being raised.

The Provincial Assembly of our Churches of Lancashire and Cheshire, held at Bolton, June 18th, was well attended. The appointed preacher, Rev. B. C. Constable, was absent through illness, and the Rev. W. G. Cadman made a very excellent substitute. The Rev. Dr. Mellor spoke on "The Spirit of Revolt" at the evening meeting.

The annual meeting of the Southern Unitarian Association, was held at Poole, Dorset, June 4th, when Sir Edgar Chatfield Clarke was warmly congratulated on having received the honour of knighthood.

A memorial tablet to the late Rev. F. E. Millson, has been placed in the Northgate Chapel, Halifax.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

[Text-book, "The Bible—what it is and is not," Rev. J. Wood, chap. 8. (See also "Hebrew Religion," by the Rev. W. E. Addis, M.A., and "The History of the Religion of Israel," Prof. C. H. Toy.]

JULY 6th: "EARLY HEBREW RELIGION." (Wood, pp. 123-130. Addis, pp. 15-52). Scripture Reading, Genesis 28, verses 10-22; 35, verses 9-20.

1. We sometimes read or hear of the "evolution" of the idea of God in the Bible, and by "evolution" is meant gradual growth or development. Certain passages strike us as expressing a loftier conception of God than others, although the successive stages in this progress do not become clear to us until we know to what period the various books belong.

2. The oldest Hebrew word for God is "Elohim." The "im" is a plural termination, although at the time when the earliest portions of the Bible were written the word conveyed only a singular meaning, because the verb used in connection with it is almost always in the singular. Some explain the plural form as a "plural of eminence" or "majesty," but a more probable explanation is that the word "Elohim" is a survival from very early times when the Hebrews worshipped not one God, nor many gods, but the spirits which they believed to be dwelling in trees, stones, etc. (animism). The root meaning of Elohim is "power," or, in the plural, "powers."

3. There are certain passages in the Old Testament which seem to point to a survival here and there of spirit-worship, even in historical times. (a) The pillar which Jacob built upon Rachel's grave (Genesis 35, verse 20) was probably for the purpose of worshipping the dead. This practice of worshipping the dead (or consulting familiar spirits) is forbidden in Deut. 18, verse 11; Leviticus 19, verse 31, and is referred to in 2 Kings 21, verse 6, and Isaiah 65, verse 4. The custom of "feeding the dead" is mentioned in Deut. 26, verse 14. (b) The practice of worshipping spirits supposed to dwell in sacred stones (masseba) is mentioned in Genesis 28, verses 11-22; 35, verse 14. This is forbidden in Deut. 12, verse 3. (c) Sacred trees, probably evergreens, were also worshipped (Genesis 12, verses 6 and 7; 21, verse 33; 35, verse 4; Joshua 24, verse 26; Hosea 4, verses 12 and 13; Isaiah 44, verse 19; Jeremiah 2, verse 27; 3, verse 9. (d) They had also "sacred wells"; and the animals mentioned as "unclean" were perhaps originally "sacred."

JULY 13th: "THE WORSHIP OF YAHWEH." Wood, pp. 130-132; Addis, pp. 53-134. Scripture Reading: Exodus 6, verses 2-9; 32, verses 7-14.

1. At some period in their history the Hebrews began to worship God under the name of Jahweh (Jehovah is an incorrect way of writing the same word). According to Exodus 6, verses 2 and 3, the name Yahweh was not known to the patriarchs who lived before Moses,—God Himself revealed it to the latter for the first time. But Genesis 4, verse 26, referring to the time of Enosh, grandson of Adam, says, "Then began men to call upon the name of Jahweh." Indeed, the word "Jahweh" is found as frequently as "Elohim" in Genesis, and in connection with events supposed to have taken place long before Moses; but that of course might be a blunder, an anachronism, on the part of the writer who wrote long after the events.

2. We have strong reasons for believing that Moses instituted a new religion, and that probably was the worship of Jahweh as the only God of the Hebrews. It is quite possible, however, that the name was known long before his time; and it is certain that primitive beliefs and methods of worship prevailed here and there in spite of his efforts.

3. The meaning of the word "Jahweh" is somewhat doubtful. It may mean "I am," or "I will be"; or, according to another derivation, "he who casts down" (rain, hail, lightning, etc.), or "he who blows."

4. The original dwelling-place of Jahweh was believed to be on Mount Sinai; he was the God of that locality alone, and when the Israelites left that district he only sent his angel with them (Exodus 33, verse 20). Soon after their settlement in their new home, however, they began to believe that Jahweh also had changed his abode from Sinai to Canaan; but still they held that he was the God of their country only and not of the whole world. To go away from Canaan was to go from the presence of Jahweh.

5. The Hebrew conception of Jahweh at this early period was very anthropomorphic. This long word means "resembling man," that is to say, they believed that he had a bodily form like that of man, only bigger; also that he had human passions and imperfections. He was mighty, but imperfect, like a powerful earthly king. We are told that he walked in the garden in the cool of the evening (Genesis 3, verse 8); that He ate with Abraham (Genesis 18, verse 8; 19, verse 3); that he wrote on tables of stone (Exodus 32, verse 16); that he was angry; that he repented, etc.

6. Although Moses taught the Israelites to worship Jahweh alone he did not himself doubt the existence of other gods; and for some time after him the Hebrews held that Jahweh had rivals in Chemosh, Baal, Dagon, and others.

JULY 20th: "THE TRIUMPH OF MONOTHEISM."
Wood, pp. 132-135. Addis, pp. 135-218.
Scripture Reading: Isaiah 45, verses 18-25; 1 Kings 8, verses 26-30.

1. In the Book of Amos (C. 760 B.C.) we find that the prophet is feeling his way towards a pure monotheism. To him Jahweh is more than a God of Canaan and of the Hebrews,—he has power over other countries and nations also. The same thing applies to the writings of Hosea (C. 740 B.C.), the first part of Isaiah (C. 725), and Micah, who belongs to the same period.

2. When we come to the second part of Isaiah (chapters 40-55), written about 550 B.C., we find monotheism—the belief in Jahweh as the one and only God, definitely and repeatedly taught. (See 43, verse 10; 45, verses 5 and 18; 46, verse 9, etc.). From this time forth the Hebrews were monotheists in the strictest sense of the word, although they still continued to believe that they were the chosen people of Jahweh.

3. With the growth of monotheism, the Hebrews also attained a more exalted conception of Jahweh's being and character. He is no longer represented as visible to the human eye, or as walking on earth and speaking and eating with men; "Behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!" (1 Kings 8, verse 27).

In an earlier age, David (C. 1,000 B.C.) thought it possible that Jahweh had stirred up the murderous enmity of Saul against him (1 Samuel 26, verse 19). Also it was He who led Rehoboam into the folly which moved the northern tribes to revolt (1 Kings 12, verse 15); and sent a lying spirit into Ahab's prophets (1 Kings 22, verse 20). On the other hand the prophets Amos, Hosea, Isaiah, Micah, and others laid great stress on Jahweh's righteousness, and being himself righteous, He demanded righteousness from his people. The prophets condemned all manner of deceit and impurity, greed and luxury, because of the lofty views they held of Jahweh's character.

JULY 27th: "THE GOD OF JESUS."
Wood, pp. 135-141. (Bousset's "Jesus," cap. 6; Drummond's "Via, Veritas, Vita," cap. 5).
Scripture Reading: Matthew 6, verses 5-15.

1. At the time when Jesus appeared the name Jahweh was practically unknown to the Jews in general. It was considered too sacred to be uttered by any except the priests in the temple. Ordinary people had to use some other name such as "The Holy," the "Almighty," etc. They were also taught that only the priests, perhaps only the high priest in the holy of holies, could in reality enter into the presence of God, and for that reason the consciousness of God in the soul, and belief in personal communion with Him were rare even among pious Jews. They had to obey the Mosaic Law, and to observe a large number of burdensome ritual and ceremonial rules, the meaning of which they did not understand; but they were told that such things pleased God, who was to them an infinitely remote reality.

2. In the teaching of Jesus all that was changed. To him God was an ever-present reality, he constantly "breathed in an atmosphere of God" and taught his followers that the same consciousness of and communion with God was possible to them also, without the intervention of a priest and without the medium of the temple.

3. Jesus never indulged in philosophical discussions as to the "being" of God. However, according to John 4, verse 24, he said "God is a spirit, and they that worship Him must worship in spirit and in truth." This definition should satisfy even the modern philosophical mind. But the most common expression for God in the Gospels is "Father in Heaven" or "Father." We are not to infer from this that Jesus revived the "anthropomorphism" of earlier times. Fatherhood implies creative power and a relationship of love and care, but not necessarily any material attributes.

4. The idea of God's fatherhood was not entirely new. (See Exodus 4, verses 22, 23; Deut. 32, verses 5, 6, 18, 19; Psalm 68, verse 5; Isaiah 63, verse 16; 64, verse 8; Jeremiah 3, verses 4,19; Malachi 1, verse 6; 2, verse 10, etc.). Indeed, we doubt whether Jesus taught anything in regard to God's character which is not either expressed or clearly implied somewhere in the Old Testament, but he omitted all that was unworthy in the teachings of former ages. Many of the Old Testament writers in their sublimer moments saw flashes of the divine light which shone clearly and constantly in the soul of Jesus.

5. Jesus taught that God is Lord of heaven and earth, almighty, omnipresent, omniscient; by means of his supremely beautiful parables he illustrated God's loving care, and mercy, and forgiveness. Above all, in his own life he gave us the highest manifestation of God on earth, that mortal eye is privileged to see.

The Unitarian Van Mission last season held above 100 meetings, 67 ministers, 34 laymen, and 2 women speakers took part in 75 towns and villages, and more than 200,000 Unitarian tracts and leaflets were circulated.

The Memorial Stone of the new Free Christian Church at Mexborough was laid, May 22nd, in the presence of a large assembly. The church is estimated to cost £2,200, and it is raised except £600.

The International Congress of Religious Liberals (free religionists) at Paris, July 16-22, will be very largely attended by Unitarians of Great Britain and America.

A new feature in "The Inquirer" is a Chess column.

LESSONS ON PARABLES.

July 6th:—

I.—THE BODY AND ITS MEMBERS
Matthew vi., 22 and 23.

Parts of the body—head, trunk, limbs; special organs, e.g., heart, lungs. How can your body know anything of the rest of the world? (by means of the senses), e.g., how do you know when your teacher is talking to you? How can you tell when baby is using the sense of touch? (soon pulls and grasps things). When is he using sense of sight? (smiles and recognises you).

(a) Each special organ does its own work. We don't eat with our lungs or breathe with our eyes. Everyone of us has his own work. What is father's work? mother's? your work?

(b) Each member has to do its work well. If the feet did not work well we should be lame; if the teeth rebelled we should have indigestion. So each of us must do our work well.

(c) Exercise and training strengthen our powers. Why can you thread a needle easier than your baby sister can? Why do you "practise" racing before the school treat day? Story of "Eyes and No-Eyes." We see with the mind as well as with the eye. We also see best what we are looking for, hence the importance of looking out for beautiful things.

(d) All parts of the body work harmoniously together. In the same way we all work or play together. "We are members one of another." "A good eye" in the Jewish language implied liberality, an evil eye, niggardliness. Jesus wanted to teach that a niggardly grudging spirit prevented the development of a beautiful character.

July 13th:—

II.—THE TREE AND ITS FRUIT. Matt. vii., 16-20.

Kinds of trees in parks and gardens. All trees have fruit but some fruit very small and not good for food. Parts of a tree—root, trunk, branches, leaves, flowers, followed by fruit. Which is the most important part of a tree? The fruit, because it contains the seeds which will bring forth other trees. Our thoughts and actions are the fruits of our lives.

(a) Sour fruit—cross, bad tempered people have fruit like this.

(b) Small poor fruit—lives which are not filled out by beautiful deeds of love.

(c) Rotten fruit. This may be showy on the outside, but rotten within. Lives which depend on falsehood and deceit will bear this kind of fruit. Wickedness of any kind is like a worm eating away the good fruit.

(d) Withered fruit—has not had sufficient nourishment. Our lives are withered if our souls are not fed (by good books, careful teachers and parents).

(e) Good fruit—the kind that a tree should produce. Our lives too should be filled with beautiful noble thoughts and deeds.

July 20th:—

III.—THE ROCK AND THE SAND.
Matthew vii., 24-27.

1. Similarity. Both houses might look alike; the walls might be well built—a good deal of work put into them; both had to experience all kinds of weather.

2. Difference—in the foundation. Foolishness to work hard if there is no good foundation laid first. Why? Our characters are like these houses. What forms a "good foundation" for us? Truth, honesty, earnestness. Our aim to help these characteristics to grow.

The storms always come. No life without temptation or troubles. As you grow older companions may try and lead you to do wrong. You may desire things you cannot have, but if you have a "strong foundation" for your character you will be able to overcome temptation.

Which house would be finished first? The wise man had to spend a long time in doing work that did not show—making a foundation. Drudgery frequently in beginning work, e.g., practising exercises in music, learning how to spell, learning multiplication tables. Useless to proceed until the "foundation" is secure. Patient, thorough work is always necessary.

July 27th:—

IV.—WHEAT AND TARES. Matt. xiii., 24-30.

How did the Master differ from his servants? Master wiser and more patient. Difficulties felt.

(1) Wheat and tares very similar when just beginning to grow.

(2) Wheat might have been spoiled by pulling up the tares growing along with it. Servants would have formed hasty judgments. (Compare person who says, "I know So-and-So is a bad girl," before having opportunity for full observations).

Lessons from the Parable: (1) Patience. God works very slowly, but surely. No one can see a plant grow, but if given time it becomes tall and strong. (2) Growth of good. The wheat was not overmastered by the tares. We may be placed amongst bad companions, but that need not stop the growth of goodness. (3) Hope. The man would be very disappointed that tares had been sown but did not lose the hope of a good harvest. We must continue to work and hope in the face of disappointment.

General Lesson. Preferable to be without tares, but they were not an insurmountable difficulty. So with us, it is better to be without evil influences and companions, but if we cannot control these things we are to overcome them instead of making them into excuses for weakness.

Sunday School Topics.

Mr. Ion Pritchard has rendered devoted service for twenty years to the Sunday School Association, Essex Hall, as its hon. secretary. He has just retired from that office, and the Association wish to do him honour by raising a fund to be called the Pritchard Fund, to consist of not less than £1,000, for the promotion of the best interests of our Sunday Schools. All our Sunday Schools and Sunday School Unions are urged to do their part to realise this very laudable object.

So many appeals, but all are worthy. The effort of the Manchester District Sunday School Association to raise £2,500 for the purchase and extension of its Convalescent Home at Barleycrofts, and for the Great Hucklow Holiday Home requires all the support possible from the Sunday Schools of Lancashire, Cheshire, Yorkshire, Derbyshire, and other districts within reach, and must not be overlooked. One shilling each from every scholar before December 31st and half-a-crown from every teacher in the same time would go far to make assured success. And why not?

It is a matter of pathetic interest to Sunday School teachers as well as to other people that the National Society for the Prevention of Cruelty to children dealt with 54,000 cases of cruelty and neglect involving 159,000 children during last year. The Sunday School has an influence that should powerfully diminish such evils.

No less than 50 Nelson Unitarians attended the successful Sunday School anniversary services recently held at Colne.

Rev. H. Fisher Short has established a men's class at Park Lane, numbering 60.

The total number of Unitarian Sunday scholars in the district of the Western Union, a very scattered area, is 1,461.

The Hindley Unitarians opened their new school buildings on May 31st, amid much rejoicing. The cost is £2,000.

Forty young people have been welcomed into membership at the Stockport Unitarian Church, June 1st, by a special service of dedication.

The annual meeting of the Council of the Boys' Own Brigade was held at Liverpool, June 8th. The Brigade has 11 companies, 43 officers, 269 boys.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The secretary of the Mill Hill (Leeds) Branch sends word of a meeting of her Society there about to take place in honour of our recent visitor from New Zealand, Mrs. J. C. Mackay, of Auckland. It is a good idea, and Mrs. Mackay will certainly be very glad to have such an opportunity of meeting this group of north country League members.

Miss Mitchell still continues her good work for us, and the latest fruits of her labours are the two new branches—Sydney and Melbourne. Brisbane is also coming in shortly and will complete the roll of the six Australian churches. We may be very proud of these societies that have joined us, but we must feel the responsibility they bring us also! In joining our League these far away sisters of ours will look to us for many things which we and the older churches and communities can give. We must make them feel that the whole League is with the Executive Committee in its endeavours to bring them into union with us all. It will need the whole League to make them feel the realities of our sympathies and interest.

The Women's Alliance Branch of Winnipeg, Canada, sends an appeal for League help. They are helping to raise the money for a new church building and are to hold a Sale of Work in the autumn. The V.S.A. Alliance women are sending them money and goods, and surely we shall not lag behind in helping our Canadian sisters! Gifts of money from 2/- upwards or goods of the same value may be sent. Postage is cheap to Canada, and there is no duty on goods for charity. Further details will be found in League notes for September.

On July 11th there are to arrive in London a large party of American Uunitarians bound for the coming Congress in Paris. The hospitable spirit of Liverpool is to manifest itself in various pleasant ways, and London will not be behind in entertaining their Transatlantic guests on July 14th. Lady Durning Lawrence is to entertain them at an afternoon reception in her beautiful home in Carlton House Terrace, and in the evening of that same day Mr. Ronald Jones gives a dinner in their honour at the Royal Automobile Club in Pall Mall.

On July 15th the Committee of the League will be "At Home" at Essex Hall to Alliance delegates.

On July 16th the American visitors leave for Paris, and the same day a party of English travellers will also set out for the Congress.

For the League there will be special interest in the opening day of the Congress, when the first general meeting of our International Union is to be held. A London member, Mrs. Herbert Smith, is to take the choir, and a welcome to the delegates is to be given by Madame Paul Hyacinthe Loyson, of Paris. It is expected that our President, Mrs. Blake Odgers, will speak for the League. Holland, Hungary, America and Italy will be equally well represented. The one subject before the meeting will be the part taken by women in the Liberal Religious movement and what the Union may do to promote its progress. The day following there will be a business meeting of the delegates to give the Union more definite form and to discuss the necessary financial arrangements.

S. T. Coleridge, the Unitarian Preacher.

Everybody knows the story of the great poet asking Charles Lamb: "Have you ever heard me preach?" Lamb replied with his usual stammer: "I have never heard you do anything else." According to Hazlitt, Coleridge could talk on for ever. Coleridge, however, was aware of the danger of this incessant talking, and he half apologises and half explains when he says to a relative: "You must not be surprised at my talking so long to you—I pass so much of my time in pain and solitude yet everlastingly thinking, that when you or any other persons call on me I can hardly help easing my mind by pouring forth some of the accumulated mass of reflection and feeling upon an apparently interested recipient."

In conversation Coleridge tried to answer your question so fully that you would not need to ask any more, and yet all the same he envies "Dr. Johnson's "bow-bow manner" and "the sharp short things that Johnson almost always said, which produce a more decided effect at the moment and which are so much more easy to carry off." Coleridge was not merely a preacher in private. He, although the son of an Anglican vicar, came to occupy several Unitarian pulpits round Bristol, and settled down for a time as minister of the Shrewsbury Unitarian Church—a church which is also famous as having numbered among its worshippers Charles Darwin. Cottle, the publisher, gives an account of Coleridge occupying the pulpit at Bath on one occasion and discoursing in blue coat and white waistcoat on the Corn Laws and the powder tax to a gradually diminishing congregation, but the fact that one member after another took up his hat to depart had no effect on the flow of the Coleridgean rhetoric.

It is amusing to come across in the collected sayings of this prolix Unitarian preacher a strong preference for the reading of sermons, "for," says he, "I never yet heard more than one preacher without book who did not forget his argument in three minutes' time and fall into vague and unprofitable declamation." One wonders if the remarkable exception was Coleridge himself. However that may be he was persuaded to retire from pulpit work by the famous Josiah Wedgwood (whose descendants still maintain the Unitarian cause in Staffordshire) who gave him a pension of £150 a year in order that he might devote himself to literary work. Josiah Wedgwood also paid the expenses of a course of study for him in Germany. This led to the acceptance of a philosophic trinity based on the principle that all movement of thought is of a three-fold character, namely: First you make a statement (the thesis) then someone opposes it (the antithesis), and finally you arrive at the truth by a blending of the two (the synthesis). Thus in the Trinity there is the will of the Father, the thought (logos) of the Son, and the synthetic Love of the Spirit. This Trinity may become the thesis of another series: The Trinity is the idea, or philosophy; the Incarnation is the fact, or history; the Redemption is the synthesis, or religion. But this philosophical trinitarianism was anything but orthodoxy. Coleridge confesses in his biographia that he could not believe in the Redemption because he couldn't believe that God suffered, or that the innocent could justly be allowed to pay the penalty of the guilty. He could not believe in total depravity because that would mean that a man was turned into a devil at once and therefore incapable of being saved.

He makes fun of Bibliolatry and laughs at the old Puritans who would not put on a corn plaster without scraping a text over it. He finds authority and inspiration not only in the Bible, but in the Church's "holy sense of brotherhood." He considers the Roman Catholic practice and doctrine of celibacy as having inflicted a deep wound to morals and social purity, and calls upon Protestants to fight the errors of Rome by helping her priests to wives. There is more in this than may appear, for it is on these perverse views that there have been built up such doctrines as the virgin birth and the immaculate conception. Sir Walter Scott declared Coleridge to be "like a lump of coal rich with gas, which lies expending itself in puffs, and gleams, unless some shrewd body will clap it into a cast-iron box and compel the compressed element to do itself justice."

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A

1.—IN HOC VINCES.

Christianity had entered into the fourth century. It had encountered opposition wherever it had set foot, and had met and controverted the beliefs and customs of the religion of the Roman Empire. It had made converts in every class of society, and its martyrs had given their witness in every land. There had been times when the fury of its oppressors had threatened to extirpate it. But it had come through three centuries with increasing life and heart, delivering to the kingdoms of the world the message of the Kingdom of God. Under the best Emperors it had been most persecuted, for the reason that they saw in it a power which, directed against the popular faith on which so much of the political power of rulers depended, might impair their authority and eventually overthrow the empire itself. Now had the empire changed in character. It had really ceased to be Roman; it had become cosmopolitan. Its army, which practically ruled it, was "a motley host of Germans, Goths, Gauls, Africans, Greeks, and Persians." Many of its ancient laws had become virtually obsolete, and new methods of government had been

introduced. Diocletian had become Emperor in the year 284, and by 291 had completed its re-organisation. For effective administration he had appointed Augustus Maximian his imperial colleague, and Galerious and Constantius he had made Cæsars. At the first his attitude to Christianity had been favourable, and even in his own family there had been an inclination to embrace the faith. For nearly twenty years he had tolerated it, probably noting, however, as he marked its advance, that the fears of the best of his predecessors had not been groundless.

Christianity had entered into the fourth century with two possibilities immediately before it: (1) Its acceptance as an officially recognised religion of the empire, or (2) the renewal of attempts to crush it out. Which would become the actuality? Anyone closely reading the history of the time will apprehend the misgiving in the mind of Diocletian as to the course he should dictate. But there was an "evil beast" to give him counsel. In the year 302 Galerius conferred with him at Nicomedia; and the result of the interviews, to which there was no third party, and concerning which we do not learn of any communications with Maximian and Constantius, was the most violent persecution of Christians throughout more than three-fourths of the empire. With savage irony it began at the festival of Terminus, the god of limits and boundaries, on February 23rd, 303, when the church in Nicomedia was ransacked and demolished. Then an imperial edict went forth that all churches were to be destroyed, all sacred books burnt, and all persons persisting in Christianity deprived of offices and civic rights. A second edict determined that the whole Christian ministry, from the bishops to the lowest servitors, should be arrested and imprisoned. "All the world was afflicted with the exception of the Gallic provinces alone"—where Constantius ruled—"from east to west three rancorous wild beasts continued to rage." A third edict compelled the worship of the gods, under the penalty of torture or long imprisonment. And yet a fourth, the cruellest of all, enacted the death penalty for loyalty to the Christian faith. What wonder that many lapsed! The marvel is that Christianity survived. But it came through this most extensive and ferocious of persecutions unbroken in its heart, strong in spirit, and passionate still for the Kingdom of God.

Then came its triumph. Diocletian had abdicated, stricken with a fatal malady; Maximian was about to be hurled from power by his own son Maxentius; and the brutal Galerius was dying, feeling remorse for his sins, and demanding the prayers of Christians for his restoration to health. Constantine, the son of Constantius, was elected Emperor, and adopted Christianity as the religion of the State. He had gradually come to the belief that its recognition would be for the strengthening of the empire and not, as all his predecessors would have averred, for its dismemberment. Whether it was for the good of the Christian Church is a great debatable question. But Christianity had passed through the ages of bitter persecution and callous indifference; it was now "respectable," and the chief persecutions Christians had to endure were their persecutions of one another—a condition of affairs which some of my readers will declare still prevails. On the part of Constantine, who for more than one reason merits the appellation "the Great," the decision was judicious, diplomatic, and far-sighted. In the light of this fact we may interpret as we will, or accept literally, the story which relates his conversion. It is said that whilst his army was on the march to check in Italy the oppressions of Maxentius, one day, early in the afternoon, he saw above the declining sun a shining Cross, over which was the legend in Greek letters, "Conquer in this," or "In this thou shalt conquer." Verily, after nearly three centuries the loyalty and zeal of the faithful had set the Cross in the heavens.

The Wide World.

The German Emperor, who has frequently been regarded as a great war-lord boasting of his "mailed fist," has no doubt been greatly misunderstood. He is now even styled "Prince of Peace," and it seems quite true that he has continually used his influence to preserve peace. As a great peace-keeper during his reign of twenty-five years he richly deserves the congratulations of people of every nation on the occasion of his semi-jubilee. A monarch of strong character still counts for much influence upon the destiny of a people.

Baroness von Suttner, whose story, "Lay down your Arms!" has done so much to depict the horrors of war and to further the cause of peace, was converted to peace principles by the writing of that book.

Empire Day has come and gone. So far as it is used to promote military training it is calculated to do more harm than good; and in proportion as it is used to foster national interests against other countries it is dangerous; but if used to make an empire of justice and brotherhood, and to encourage training in the noblest ideals—it is good.

Why is there a decline of interest in public worship? We live in a new world, in which conditions have been greatly revolutionised. The new motor traffic, which is increasing rapidly everywhere, takes people away from churches into the country. The growing habit of Sunday golfing, and not least the Sunday concerts and picture shows, account for no little. The revolution is going on, and how are the churches going to adapt themselves to these changing circumstances? Who can say?

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 56, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Rev. E. H. Reeman, recently "New Theology" Congregationalist at Hull, is now installed as minister for the Unitarian "Church of Our Father," Lancaster, Pennsylvania, U.S.A.

Miss Alice A. Lucas, Darlington, is making a brave attempt to enlist all Unitarian ministers who are opposed to Vivisection into membership of the British Union for the abolition of vivisection. She asks for a contribution of only 6d. a year in return for which she will send "The Abolitionist" (2d.) free monthly. Her address is Fieldhead, Darlington.

On June 12th, a portrait of the Rev. Dr. J. E. Odgers (painted by Mr. John Adams), was presented to the Trustees of Manchester College, Oxford, and at the same time an illuminated address and a large silver rose-bowl were presented to Dr. Odgers by his colleagues, past and present students, and friends, on his retirement from the staff of Manchester College, Oxford.

Past students of the Unitarian Home Missionary College, Manchester, during Dr. Odgers' period there, were included amongst the subscribers to the portrait, and a replica of the picture is to be placed in the Unitarian Home Missionary College.

The death of the late Professor Benoyendra Nath Sen, M.A., of the Presidency College, Calcutta, is a serious loss to the Brahms Somaj, of which he was a distinguished leader. Professor Sen was well known in England from his having preached in several of our Unitarian Churches. He was a nephew of the late Keshub Chunder Sen.

The Rev. Frank Phalen, who has just concluded a ten years' ministry at the Unitarian Church of Fairhaven, Mass., is about to settle in this country.

The Rev. Basil Martin, Congregationalist, who is leaving Hereford to become a Unitarian Minister in London, in a farewell sermon attempted to explain to his Congregationalist friends what Unitarianism is, and in doing so, declared that there is no essential difference between the Unitarians and others, and that the faith of Unitarians is essentially that of others. But all real Unitarians would surely deny these statements, and they would not say that Jesus was "God incarnate" without saying that he is so only in the same sense as every man is But Mr. Martin may not have been fairly reported.

The Van Mission is doing its very valuable work, but it is hampered for lack of funds. There is a deficit on last year's working of £165. There are 30,000 Unitarians in Great Britain who could give one shilling a year for this work if they would; that would produce £1,500, and put theVan Mission on a safe basis. Surely this can be done.

The new minister at Stockton, Rev. A. Scruton, is getting large congregations, and it seems like a revival.

Lord Avebury (formerly Sir John Lubbock) who has recently died, held views of rational religion identical with Unitarianism.

The London District Unitarian Society had its annual meeting on May 27th, when among many good things reported were legacies to the funds, £1000 from the late Mr. Frederick Nettlefold, £250 from the late Mr. John Harrison, and £100 from the late Mr. I. S. Lister.

The Annual Meeting of the South Cheshire and District Association was held at Congleton, May 21st, when there was a keen discussion on "Unitarian Unity."

Cardiganshire Unitarians held their 20th annual musical festival at Llwynrhydowen, June 9th, attended by enthusiastic crowds.

MINISTERIAL CHANGES: Rev. W. A. Weatherall has resigned his ministry at Nantwich, and accepted appointment at Cork, and on May 22nd, the Nantwich congregation made a farewell presentation to him; Rev. Basil Martin, M.A., ex-Congregationalist is approved by the Southern Advisory Committee, and is now appointed minister of the Finchley Unitarian Church; Rev. T. J. Jenkins has resigned at Hinckley and accepted appointment to Bethlehem Chapel, Newchurch, near Manchester; Rev. J. Tyssul Davis, B.A., has concluded his ministry at Newport, Mon., to take up the pastorate of St. Saviour Gate Chapel, York; Rev. C. M. Wright, B.A., has removed from Sale to Mansfield; Rev. C. E. Reed, of Ringwood, is appointed minister of the Mossley Congregation, near Manchester; Rev. J. W. Bishop, of the Manchester Domestic Mission at Collyhurst, is appointed minister to Mottram, near Manchester; Rev. J. C. Ballantyne, of London, is appointed to High Pavement Church, Nottingham; Rev. Mortimer Rowe, B.A., has been welcomed at Preston; Rev. G. A. Ferguson, of Pudsey, is appointed to Leigh Unitarian Church; Rev. E. A. Voysey, B.A., is appointed minister at Styal and Dean Row; Rev. Thomas Munn, Grey Abbey, County Down, Ireland, is invited to accept appointment to Nazareth Chapel, Padiham.

DEATHS: Mr. E. E. Agate, Worthing, May 13th, 80; Mr. C. H. Perkins, J.P., Swansea, May 14th, 79; Miss Caroline Hollins, Nottingham, May 16th, 79; Mrs. Edward Schunk, Leeds, May 16th, 80; Miss C. B. Drummond, 2nd daughter of Rev. Dr. James Drummond, Oxford, June 1st; Rev. Charles Matthews, at Newbery, May 30th, 90; Mr. Geo. Wright, Newbery, interred May 24th; Mr. James Wilson, Newtonards, Co. Down, June 1st, 63; Mrs. James Smith, Leicester, mother of Revs. H. Bodell Smith and A. Cobden Smith, June 2nd, 79; Mr. E. S. B. Harvey, Witham, Essex, June 10th, 24; Mrs. Manning, widow of the late Rev. J. E. Manning, M.A., at Rhos-on-Sea, North Wales, June 13th; Mr. William Woffenden, Liscard, June 14th, 69; Mr. John Wilkinson, of Colne, June 8th, at Morecambe, 68.

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Unitarian Home Missionary College,
SUMMERVILLE, VICTORIA PARK, MANCHESTER.

The Annual Public Examination of the Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, Victoria Park, Manchester, on TUESDAY, JULY 1st, commencing at 10-30 a.m. The Visitors' Address will be delivered by the Rev. PHILEMON MOORE, B.A., of Carmarthen, at five o'clock. Subject, "The Student-mind and the Work of the World."

On the Evening of the same day, the Valedictory Service will be held in Cross Street Chapel, at 7-30, and will be conducted by the Rev. J. E. ODGERS, M.A., D.D., of Manchester College, Oxford.

Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. Heys.

The GARDEN PARTY will be held on the following day, WEDNESDAY, JULY 2nd, from 3 to 8 o'clock. Tickets 1s. each. Refreshments.

The Band of the Ardwick Industrial School will play Selections during the afternoon; and 24 Boys from Nicholls' Hospital will go through manual exercises and sing songs.

The attendance of all friends of the College is earnestly invited.

For the Committee,

P. J. WINSER, G. A. PAYNE, } Hon. Secs.

Knutsford, June 19th, 1913.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

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